DESTROYER

267

a publication produced by comrades
interested in anarchism,
communism, political buffoonery
and molotov cocktails.

July '94

Welcome to Destroyer 267.

As you can see this is an extra special edition with a whole range of goodies inside. There are a few reasons why this edition has been produced. Firstly, there are two national conference happening at Macquarie University - **NOWSA** (Network of Women Students in Australia.) and **Students, Science and Sustainability** Conference (an environment conference). With such a captive audience we couldn't resist it.

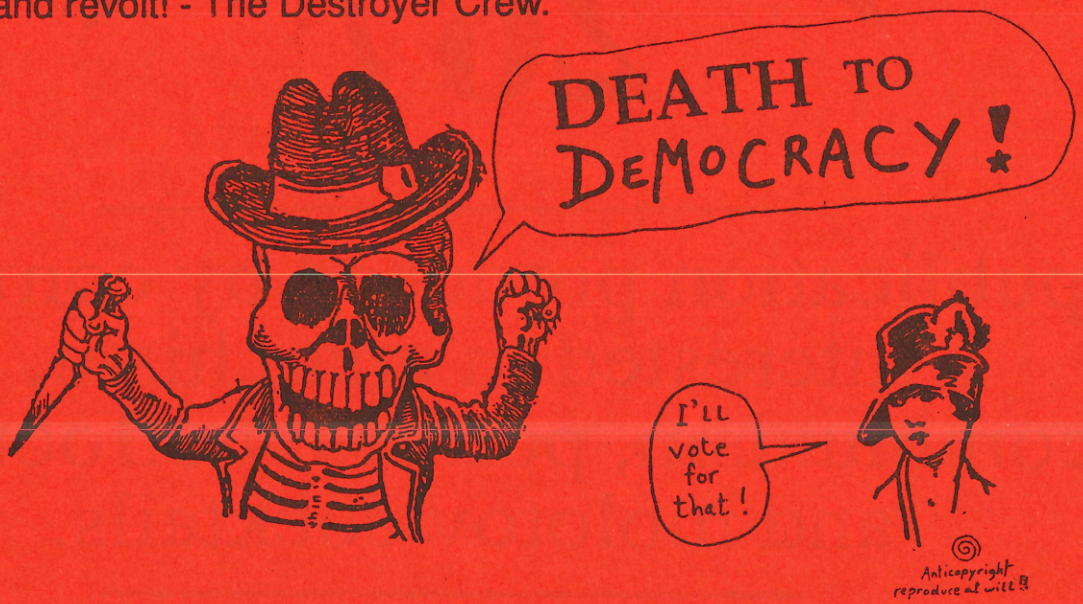
With the effective demise of the homogenising political organisations over the past decades (Stalinist, Lennist parties etc) a coherent political analysis has become a no no. There seems to have been an almost over reaction against the politics of left conformity. Any politics is now bad politics, especially in student politics.

Almost paradoxically, the term 'left' is being applied to an ever increasing range of people. The tag left is applied to any one who even feels remotely interested in social justice issues. Broad left groups, while positive in themselves, tend to steer frantically away from a discussion of politics so as not to 'frighten' any one away.

So we hope Destroyer will contribute in some way to thinking, feeling and above all acting.

By the way, Destroyer 267 is named after the battleship in the Russian revolution. 267 was the first ship to see its crew rebel against it's officers and hurl 'em over board. The famous battleship Potempkin followed in the steps of 267 a few days later.

Read and revolt! - The Destroyer Crew.



Social democracy is the political wing of capitalism.

Boycott, Ban, Bother and Bombard

" Permanent revolt, by word of mouth, in writing, by the dagger, the rifle, dynamite... Everything is good for us which falls outside legality." **Kropotkin, 1880.**

DEMOCRATIC change is the longest running farce humanity knows. Anarchists must reject the notion that political change can be achieved by peaceful and gradual political action; it cannot! Direct action from the individual and small well organised groups is the key to effectively weakening the foundations of the State.

COMRADES ARM YOURSELVES!

"But what action?" you say. "The time is not right. If we were at the verge of revolution I would be there with boots on."

I denounce these attitudes as corrupt, fabianistic and Socialist. They are coming from a group of philosophical neophytes who liberally apply their own ad-mixes of Ghandi, Gorbachev and Kennedy, and who have housed themselves under the banner of Anarchism because the strict rigours of other political schools allow no room for their blatant bastardisation of ideology. They are content to be Anarchist in a capitalist society. Yet Comrades, no Anarchists exist whilst the state exists; there are only Anarchist thinkers.

Should we again be branded with the chaotic terrorism that has in the past been labelled as anarchism? I do not advocate or practice the mass murder that governments are infamous for. I argue that the modern world is nurtured by, and understands violence more than anything else - two World Wars, Korea, Vietnam, Fiji, Nicaragua, the Philippines, South Africa, Angola, Afghanistan, Mozambique, Iraq - a world policed, we know the list is endless.

We would all choose to be pacifist, to achieve change through compassion and reason. But, we know this world knows no reason. If it was reasonable, change would not be necessary. We must outwardly condemn the crimes of the State and call for a BOYCOTT of their most offensive practices. We must BAN the Troglodytes of bureaucracy from influencing the core groups with their mish-mash of "freedom, law and order". We must BOMBARD the State at every opportunity - be it with paint, rotten eggs, flour or explosives. We must BOTHER this society, bring it to account and bring the population to our concerns.

Yes, sit around in groups and discuss possibilities and realities. Yes, continue to write literature. But go one further - initiate change now. It is not enough to sit and wait for the ship to come in. Comrades take up your arms - know the direct action that is yours to use. All revolutions are violent because the ruling class will not give up power and privileges without a fight. This reality must be realised and acted upon.

m. vetushka. 1991.

"We must devastate the avenues where the wealthy live" - Lucy Parsons 1885

At ASIO we are tapped into what you are saying. We believe that everything you say is important for the security of this Nation.

ASIO Communications.

we listen to what you have to say.

Liberation from the organised force of the state and the narrow bondage of the nation is the beginning of a new humanity.

Using the Sisterhood like the Masons Use the Brotherhood

The wimmins liberation movement is riddled with the bourgeoisie. These middle class trendies are dominating every wimmins group and organisation. Are we really expected to tolerate these *reformist turds*?

Why should we put up with "well off" scum making a living off the backs of working class wimmin? Stuff their mysticism - we as anarchists have not the time nor the patience to tolerate this rubbish. How many of us can afford to spend hours in self-indulging bullshit about our relationship to the moon and the glories of childbirth? When I have a period it fucking hurts and I don't give a shit about my relationship to the moon. And tell a working class woman, struggling to bring up kids, about the glories of childbirth and she will probably tell you to "PISS OFF", and why shouldn't she? It might not be that she doesn't want to know about wimmins liberation but who wants to know in these unrealistic terms?

Are we really supposed to be able to afford these glossy wimmins press and virago classics? Well I can't fucking afford $10 for a book. Rip them off and take the money back off the bourgeois feminists. Let's have some class consciousness in our movement. Smash the hierarchies the middle class feminists are building.

Not long ago I tried to get involved in a group of wimmin who supposedly "help" the working class wimmin - or do they help themselves? I found they were all "doing quite nicely thankyou very much". And easing their social conscience at the same time. This is nothing unusual!

We as anarchist wimmin should either let them rot together or do it all ourselves, but we will not be "led"(sic) or be expected to tolerate these bastards.

I don't feel affiliated to these wimmin, in fact I feel embarrassed by them. As an anarchist when you walk into a circle of wimmin wearing trendy cashmere jumpers and chic 'feminist' boots all relating to each other maaan and when the leader (sic) of the meeting suggests that we all get to know each other by going round in a circle and saying a bit about ourselves and our names, doesn't it want to make you stand up and vomit all over their jumpers?

These wimmin use sisterhood like the masons use brotherhood - for self-interest, money and power.

(unshamedly reprinted from *Class War - Decade of Disorder, UK*)

towards anarchism

Errico Malatesta
(late 1800's)

(unedited and consequently gender blind)

It is a general opinion that we, because we call ourselves revolutionist's, expect Anarchism to come with one stroke - as the immediate result of an insurrection which violently attacks all that which exists and which replaces all with institutions that are really new. And to tell the truth this idea is not lacking among some comrades who also conceive the revolution in such a manner.

This prejudice explains why so many honest opponents believe Anarchism a thing impossible; and it also explains why some comrades, disgusted with the present moral condition of the people and seeing that Anarchism cannot come about soon, waver between an extreme dogmatism which blinds them to the realities of life and an opportunism which practically makes them forget that they should struggle.

Of course the triumph of Anarchism cannot be the consequence of a miracle; it cannot come about in contradiction to the laws of development (an axiom of evolution that nothing occurs without sufficient cause), and nothing can be accomplished without adequate means.

If we should want to substitute one government for another, that is, impose our desires upon others, it would only be necessary to combine the material forces needed to resist the actual oppressors and put ourselves in their place.

But we do not want this; we want Anarchism which is a society based on free and voluntary accord - a society in which no one can force his wishes on another and in which everyone can do as he pleases and together all will voluntarily contribute to the well-being of the community. But because of this Anarchism will not have definitively and universally triumphed until all men will not only not want to be commanded but will not want to command; nor will Anarchism have succeeded unless they will have understood the advantage of solidarity and know how to organise a plan of social life wherein there will no longer be traces of violence and imposition.

And as the conscience, determination, and capacity of men continuously develop and find means of expression in the gradual modification of the new environment and in the realisation of the desires in proportion to their being formed and becoming imperious, so it is with Anarchism; Anarchism cannot come but little by little - slowly, but surely, growing in intensity and extension.

Therefore, the subject is not whether we accomplish Anarchism today, tomorrow, or within ten centuries, but that we walk towards Anarchism today, tomorrow, and always.

Anarchism is the abolition of exploitation and oppression of man by man, that is, the abolition of private property and government; Anarchism is the destruction of misery, of superstitions, of hatred. Therefore, every blow given to the institutions of private property and to the government, every exaltation of the conscience of man, every disruption of the present conditions, every lie unmasked, every part of human activity taken away from the control of the authorities, every augmentation of the spirit of solidarity and initiative, is a step towards Anarchism.

The problem lies in knowing how to choose the road that really approaches the realisation of the ideal and in not confusing the real progress with hypocritical reforms. For with the pretext of obtaining immediate amelioration's these false reforms tend to distract the masses from the struggle against authority and capitalism; they serve to paralyse their actions and make them hope that something can be attained through the kindness of the exploiters and governments. The problem lies in knowing how to use the little power we have -

The society which has abolished every possible adventure leaves its own abolition as the only possible adventure.

that we go on achieving, in the most economical way, more prestige for our goal.

There is in every country a government which, with brutal force, imposes its laws on all; it compel all to be subjected to exploitation and to maintain, whether they like it or not, the existing institutions. It forbids the minority groups to actuate their ideas, and prevents the social organisations in general from modifying themselves according to, and with, the modifications of public opinion. The normal peaceful course of evolution is arrested by violence, and thus with violence it is necessary to reopen that course. It is for this reason that we want a violent revolution today; and we shall want it always - so long as man is subject to the imposition of things contrary to his natural desires. Take away the governmental violence and ours would have no reason to exist.

We cannot as yet overthrow the prevailing government; perhaps tomorrow from the ruins of the present government we cannot prevent the arising of another similar one. But this does not hinder us, nor will it tomorrow, from resisting whatever form of authority - refusing always to submit to its laws whenever possible, and constantly using force to oppose force.

Every weakening of whatever kind of authority, each accession of liberty will be a progress towards Anarchism; always it should be conquered - never asked for; always it should serve to give us greater strength in the struggle; always it should make us consider the state as an enemy with whom we should never make peace; always it should make us remember well that the decrease of the ills produced by the government consists in the decrease of its attribution's and powers, and the resulting terms should be determined not by those who governed but by those we're governed. By government we mean any person or group of persons in the state, country, community, or association who has the right to make laws and inflict them upon those who do not want them.

OUR LIVES WILL BE BETTER WHEN ALL THE RICH ARE DEAD.

We cannot as yet abolish private property; we cannot regulate the means of production which is necessary to work freely; perhaps we shall not be able to do so in the next insurrectional movement. But this does not prevent us now, or will it in the future, from continually opposing capitalism or any other form of despotism. And each victory, however small, gained by the workers against their exploiters, each decrease of profit, every bit of wealth taken from the individual owners and put at the disposal of all, shall be a progress - a forward step towards Anarchism. Always it should serve to enlarge the claims of the workers and to intensify the struggle; always it should be accepted as a victory over an enemy and not as a concession for which we should be thankful; always we should remain firm in our resolution to take with force, as soon as it will be possible, those means which the private owners, protected by the government, have stolen from the workers.

The right of force having disappeared, the means of production being placed under the management of whoever wants to produce, the result must be the fruit of a peaceful evolution.

Anarchism could not be, nor would it ever be if not for these few who want it and want it only in those things they can accomplish without the cooperation of the non-anarchists. This does not necessarily mean that the ideal of Anarchism will make little or no progress, for little by little its ideas will extend to more men and more things until it will have embraced all mankind and all life's manifestations.

Having overthrown the government and all the existing dangerous institutions which with

force it defends, having conquered complete freedom for all and with it the means of regulating labour without which liberty would be a lie, and while we are struggling to arrive at this point, we do not intend to destroy those things which we little by little will reconstruct.

For example, there functions in the present society the service of supplying food. This is being done badly, chaotically, with great waste of energy and material and with capitalist interests in view; but after all, one way or another we must eat. it would be absurd to want to disorganise the system of producing and distributing food unless we could substitute for it something better and more just.

There exists a postal service. We have thousands of criticisms to make, but in the meantime we use it to send our letters, and shall continue to use it, suffering all its faults, until we shall be able to correct or replace it.

There are schools, but how badly they function. But because of this we do not allow our children to remain in ignorance - refusing their learning to read and write.

Meanwhile we wait and struggle for a time when we shall be able to organise a system of model schools to accommodate all.

From this we can see that, to arrive at Anarchism, material force is not the only thing to make a revolution; it is essential that the workers, grouped according to the various branches of production, place themselves in a position that will insure the proper functioning of their social life - without the aid or need of capitalists or governments.

And we see also that the Anarchist ideals are far from being in contradiction, as the "scientific socialists" claim, to the laws of evolution as proved by science; they are a conception which fits these laws perfectly; they are the experimental system brought from the field of research to that of social realisation.

HOMOCULTURE

OUR LANGUAGE IS PERVERSION
CORRUPTION RECLAIMING ACTING
CHANGING SURVIVING SUBVERTING
EVOLVING LIFE

HETROTRASH

THEIR LANGUAGE IS CONSERVING
STAGNATING LINGERING DEATH

QUEER

ALL WHICH WAS SAID TO BE GOOD
WAS WRONG, EVIL WAS OUR FRIEND
ALL ALONG. THEY MADE US BELIEVE
IN OUR OWN SELF HATE.

LOVE YOURSELF

COMMON QUEER NIGGER BITCH

OUR WORLD

THE WORLD OF THE MANY
INSULTED BY THE FEW...

SHAME

RICH GAYS PLAY DEAD

ROUGH QUEERS LIVE

REBEL CREATE RIOT FUCK.

THEIR STYLE

MINDLESS MONEY FLAT CONSUMING GLOSS

OUR STYLE

STOLEN CHEAP BENT FILTH

LOOK OUT

HOMOCULT IS SHOWING ITS
UGLY HEAD IN MANCHESTER SOON

Death to the cops.

YEAH – OUT-EM!

DRAG EM SCREAMING
FROM THEIR MANSIONS OF PRIVILEGE & SECRECY
DESTROY THEIR CAREERS
RUIN THEIR LIVES

FORCE THEM TO SUICIDE

LET THEIR BLOOD FEED US
AS THEY HAVE FED OFF OURS

RICH QUAKING QUEENS
POSH LYING LESBIANS

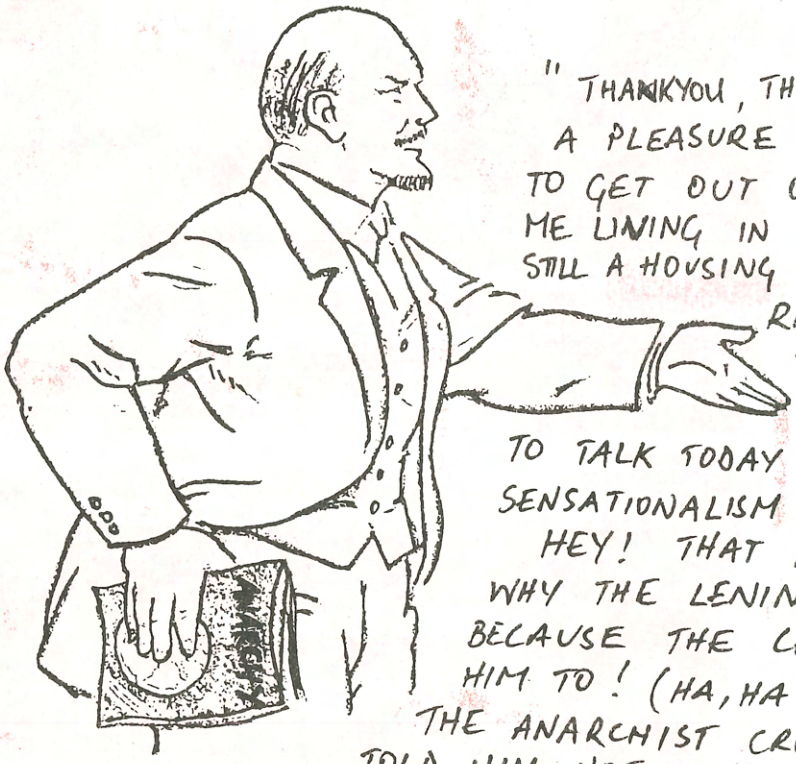
SCRAPE AWAY THEIR FALSE TANS
MAKE CLOTHING FROM THEIR LILYWHITE SKINS

LET CACKLING OLD DRAG QUEENS
KNIT UNDER GUILLOTEENS
LET BULLDYKE EXECUTIONERS
MASH UP THEIR HEADS

LET WORMS CRAWL THRU THEIR EMPTY LIVES
LET THEIR BODIES ROT, COMPOST FIELDS
FEED OUR HUNGRY CHILDREN

BURN AWAY THEIR HISTORY
LET ITS FIRE WARM OUR FUTURE

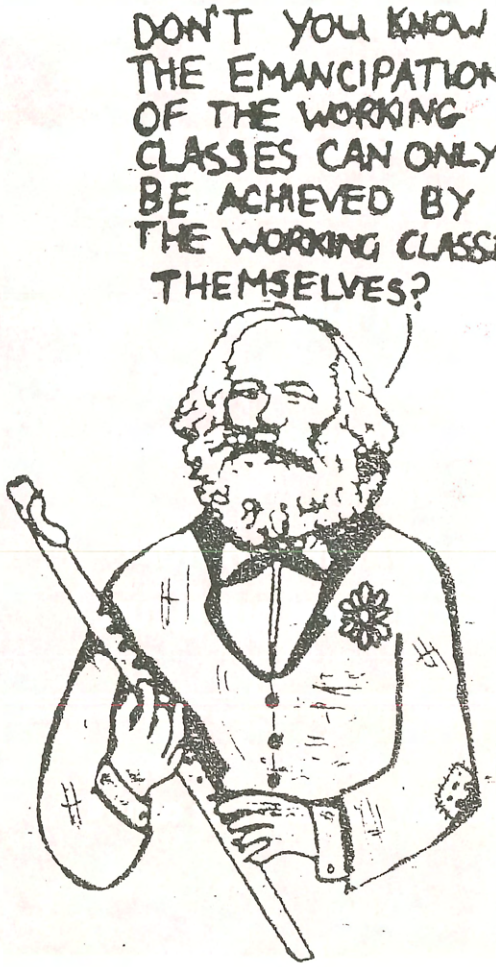
HOMOCULT perverters of culture



"THANKYOU, THANKYOU, LADIES & GERMS! IT'S A PLEASURE TO ADDRESS YOU TODAY, IF ONLY TO GET OUT OF THAT GLASS CAGE THEY HAVE ME LIVING IN BACK IN MOSCOW. I KNOW THERE'S STILL A HOUSING SHORTAGE, BUT THAT PLACE IS RIDICULOUS! IT'S SO CRAMPED, YOU'D THINK IT WAS A **TOMB**! (HONK!) BUT SERIOUSLY FOLKS, I'M HERE TO TALK TODAY ABOUT THIS LITTLE PIECE OF SENSATIONALISM CALLED ANARCHY.

HEY! THAT REMINDS ME – DID YOU HEAR WHY THE LENINIST CROSSED THE ROAD? BECAUSE THE CENTRAL COMMITTEE TOLD HIM TO! (HA, HA!) AND DO YOU KNOW WHY THE ANARCHIST CROSSED THE ROAD? BECAUSE THEY TOLD HIM NOT TO! (BANG!)

BUT BACK TO BASICS..... LET'S TALK ABOUT "THE STATE" FOR A SECOND. I MEAN, I MERELY WANT TO TAKE IT OVER. THESE ANARCHISTS WANT TO ABOLISH IT! CAN YOU BELIEVE IT? I'VE NEVER HEARD OF ANYTHING SO ABSURD IN MY LIFE! I MEAN, TAKE OUR GOVERNMENT..... PLEASE! (WHOOP! WHOOP!) HEY!



MY HUSBAND'S A DYKE

"... he could take a lot more than my little pinkie and was begging me to fuck him ..."

The following letter was sent to HOMOCULT

When I married Frank, he was boring really and useless in bed. A typical straight boy. Sure he looked cute; why do you think I married him. But I never dreamed how useless straight boys could be until I lived under the same roof with one. There was no way I was going to let him get away with it. I figured it was some macho thing he was fucked up by so I set about putting him right one night. We were going through the usuál boring ritual of sex and I slid just one small finger up his uptight ass. It was like a revelation.

Soon after he started becoming more interesting, chatting more, relaxing, actually enjoying life - even shopping with him became fun. For the first time since we married he became a friend. Our sex life progressed and got really hot. We bought ourselves all sorts of things, sex toys and that. By now he could take a lot more than my little pinkie and was begging me to fuck him. Then came the sexy undies and soon he was spending most of the day in full drag.

We told the neighbours that Frank had gone missing and this new woman was a friend of mine who was looking after me. This was how we managed to claim on the insurance policy which came in very handy for Frances' sex change. And, boy, is she one hell of a husband.

Play is everything work is not ...

At work only the past and the future exist; what may happen after work and what happened before. Play is happening in the present, allowing the past and the future to take care of themselves.

Work is always to be finished. Then there is the next job, so life is measured in terms of time between work and the time taken to do a job. Time is the master of all, defining the routines of misery. Play can't remember the time because it is here and now.

Work is the management of time on behalf of the business of desire. This worldwide business

plan wants to control and manipulate desire for its own profit. Play is desire without restraints, the fantasy world that banishes money matters.

Work is the lie that nothing else is possible. Get up, go to work. Driven out of bed by the delusion of reason constructed by consensus. Work fears nothing more than the notion that there is something else and play is the irrational thought out of nowhere making the workplace jokes wear thin.

Work is the daily despair trying to maintain the pretence of normality. Forced to work but "that's life". the brutality of the empty choice between survival on the one hand and survival on the other is internalised and poisons every human contact. Play never forces anyone to play and can never wish death on someone else.

Adults work, and their "good sense" represents the hidden class struggle, the oppression of children. Children play but growing up is the sensible cleansing of life, for bright, white order and the purity of responsibilities. Play is the reclaiming of childhood for everyone so that no one has to apologise for dirty knees.

Work is identity, making people into their work. Work is the centre to which everything else must gravitate. Play creates chaos because people no longer have to be something. Everything is unfixed in the play of infinite possibilities.

Work is the division of life so that it may be controlled. Everything must have its proper place, what happens can only happen where it can happen. Work is the only connection. Play creates infinite connections, and myths, so that anything could happen anywhere.

Work is the greed of possession, the ownership over everything, the power to buy. Everything is a product, a product of the same everything that is everywhere, a planetary work machine. There is no release from the work of production to earn money to buy back goods produced. Play is the release that produces nothing except itself.

The working world is a world where everything is a commodity to buy and sell, including love. Lovers spend time together, balancing their accounts of commitment and declaring budget deficits in sacrifices. Play deserves no martyrs because no one has got a price on their head.

Play is everything that work is not... Think of everything work is not and dream of what games to play. The games will have no beginning and no end, but only really start when the last spanner has been thrown into the last cog of the planetary work machine.

@ Black Star Produktion

COMMODITIES

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Commodities™ are multi-functional and fully interchangable. Each commodity in the commodity range fits neatly with each other commodity. And that's where you fit in.

Always there for the big moments in your life, commodities never go out of fashion and, in fact, have no particular character.

Whether at home, at the workstation, or just relaxing, why not reach for a commodity? After all, nothing else is readily available.

The wealth of societies in which the capitalist mode of production prevails appears as an 'immense collection of commodities'.

Karl Marx (1818-1883)

Disclaimer: The manufacturers take no responsibility for any lingering emptiness you might feel subsequent to the satisfaction of (y)our desires.

COMMODITIES ARE WHAT YOU WANT, BECAUSE THEY ARE WHAT YOU ARE

By alienating their activity and embodying it in commodities, in material receptacles of human labour, people reproduce themselves and create Capital - The Fetishism of Commodities.

Alienation Of Living Activity

The Reproduction of Daily Life
1969 The International Situationists
Fredy Perlman

In capitalist society, creative activity takes the form of commodity production, namely the production of marketable goods, and the results of human activity take the form of commodities. Marketability or saleability is the universal characteristic of all practical activity and all products.

The products of human activity which are necessary for survival have the form of saleable goods: they are only available in exchange for money. And money is only available in exchange for commodities. If a large number of people accept the legitimacy of these conventions, if they accept the convention that commodities are a prerequisite for money, and that money is a prerequisite for survival, then they find themselves locked into a vicious circle. Since they have no commodities, their only exit from this circle is to regard themselves, or parts of them selves, as commodities. And this is, in fact, the peculiar "solution" which people impose on themselves in the face of specific material and historical conditions. They do not exchange their bodies or parts of their bodies for money. They exchange the creative content of their lives, their practical daily activity, for money.

As soon as people accept money as an equivalent for life, the sale of the living activity becomes a condition of their physical and social survival. Life is exchanged for survival. Creation and production come to mean sold activity. A person's activity is "productive", useful to society only when it is sold activity. And the person her/him self is a productive member of society only if the activities of their daily life are sold activities. As soon as people accept the terms of this exchange, daily activity takes the form of universal prostitution.

The sold creative power or sold daily activity, take the form of *labour* . Labour is a historically specific form of human activity. Labour is abstract activity which has only one property: it is marketable, it can be sold for a given quantity of money. Labour is *indifferent* activity: Indifferent to the particular task performed and indifferent to the particular subject to which the task is directed. Digging, printing, and carving are different activities, but all three are *labour* in capitalist society. Labour is simply " earning money". Living activity which takes the form of labour is a means to earn money. Life becomes a *means of survival.*

This ironic reversal is not the dramatic climax of the imaginative novel; it is a fact of daily life in capitalist

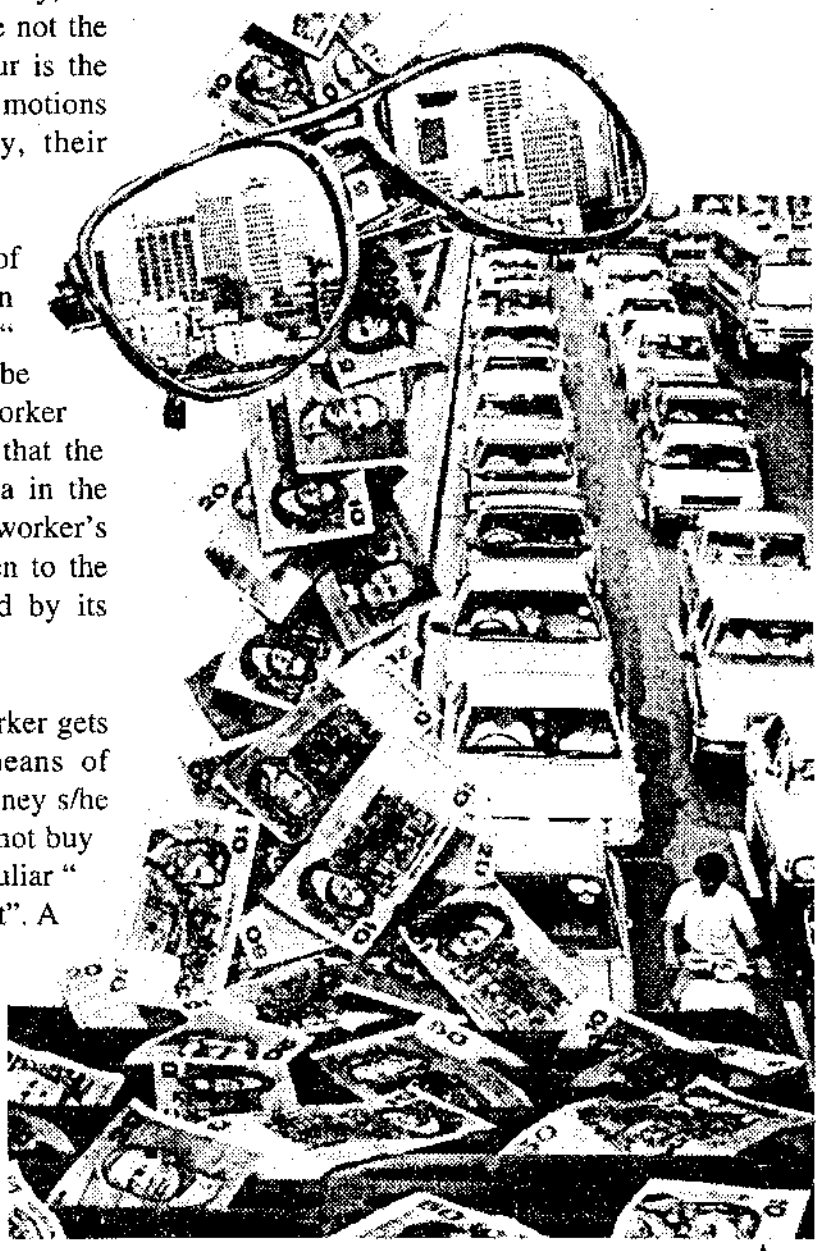
society. Survival, namely self preservation and reproduction, is not the means to creative practical activity, but precisely the other way around. Creative activity in the form of *labour*, namely *sold activity*, is a *painful necessity* for survival; labour is the means to self preservation and reproduction.

The sale of living activity brings about another reversal. Through sale, the labour of an individual becomes the " property" of another, it is appropriated by another, it comes under the control of another. In other words, a person's activity becomes the activity of another, the activity of its owner; it becomes *alien* to the person who performs it. Thus one's life, the accomplishment of an individual in the world, the difference which their life makes in the life of humanity, are not only transformed into labour, a painful condition for survival; they are transformed into *alien* activity, activity performed by the buyer of that labour. In capitalist society, the architects, the engineers, the labourers, are not the builders; the person who buys their labour is the builder; their projects, calculations and motions are alien to them; their living activity, their accomplishments, are the capitalist's.

Academic sociologists, who take the sale of labour for granted, understand this alienation of labour as a feeling: the worker's activity " appears" alien to the worker, it "seems" to be controlled by another. However, any worker can explain to the academic sociologists that the alienation is neither a feeling nor an idea in the worker's head, but a real fact about the worker's daily life. The sold activity is *in fact* alien to the worker; their labour is *in fact* controlled by its buyer.

In exchange for their sold activity, the worker gets money, the conventionally accepted means of survival in capitalist society. With this money s/he can buy commodities, things, but s/he cannot buy back her or his activity. This reveals a peculiar " gap" in money as the " universal equivalent". A person can sell commodities for money and can buy the same commodities with money. They can sell their living activity for money, but they cannot buy their living activity for money.

The things the workers buy with their wages are first of all consumer goods which enable them to survive, to reproduce their labour power so as to be able to continue selling it: and they are spectacles, objects for passive admiration. They consume and admire the products of human activity passively. They do not exist in a world as active agents who transform it but as helpless, impotent spectators; they may call this state of powerless admiration " happiness" : and since labour is *painful* , they may desire to be "happy" , namely inactive all their life (a condition similar to being born dead). The commodities, the spectacles, *consume them* ; they use up living energy in passive admiration; they are consumed by things. In this sense, the more they have, the less they are. (An individual can surmount this death-in-life through marginal creative activity; but the population cannot, except by abolishing the capitalist form of practical activity, by abolishing wage labour and thus de-alienating creative activity.)



SOME CUTTING COMMENTS ON THE STATE...

"... You have done this thing, gentlemen who engineer the government; and not only have you caused this ruin to come upon others; you yourselves are rotten with this debauchery. You exist for the purpose of granting privileges to whoever can pay most for you, and so limiting the freedom of men to employ themselves that they must sell themselves into this frightful slavery or become tramps, beggars, thieves, prostitutes and murderers. And when you have done all this, what then do you do to them, these creatures of your own making? You, who have set the example in every villainy? do you then relent, and remembering the words of the great religious teacher to whom most of you offer lip service on the officially religious day, do you love these poor, broken, wretched creatures and love them? Love them and help them, to teach them to be better? No: you build prisons high and strong, and there you beat and starve, and hang, finding by the working of your own system human beings so unutterably degraded... This is what the government is, has always been, the creator and defender of privilege; the organisation of oppression and revenge. To hope that it can ever become anything else is the vainest of delusions. They tell that Anarchy, the dream of social order without government, is a wild fancy. The wildest dream that ever entered the heart of man is the dream that mankind can ever help itself through an appeal to law, or to come to any order that will not result in slavery wherein there is any excuse for government."

Voltairine de Cleyre

(reprinted from her book 'The first Mayday: the Haymarket speeches 1895-1910')

" To be ruled is to be kept an eye on, inspected, spied on, regulated, indoctrinated, sermonised, listed and checked off, estimated, appraised, censured, ordered about, by creatures without knowledge and without virtues. To be ruled is, at every operation, transaction, movement, to be noted, registered, counted, priced, admonished, prevented, reformed, redressed, corrected. It is, on the pretext of public utility and in the name of the common good, to be put under contribution, exercised, held to ransom, exploited, monopolised, concussed, pressured, mystified, robbed; then, at the least resistance and at the first hint of complaint, repressed, fined, vilified, vexed, hunted, exasperated, knocked-down, disarmed, garrotted, imprisoned, shot, grape-shot, judged, condemned, deported, sacrificed, sold, tricked; and to finish off with, hoaxed, calumniated, dishonoured. Such is government! and to think that there are democrats among us who claim there's some good in government!"

Proudhon 1848

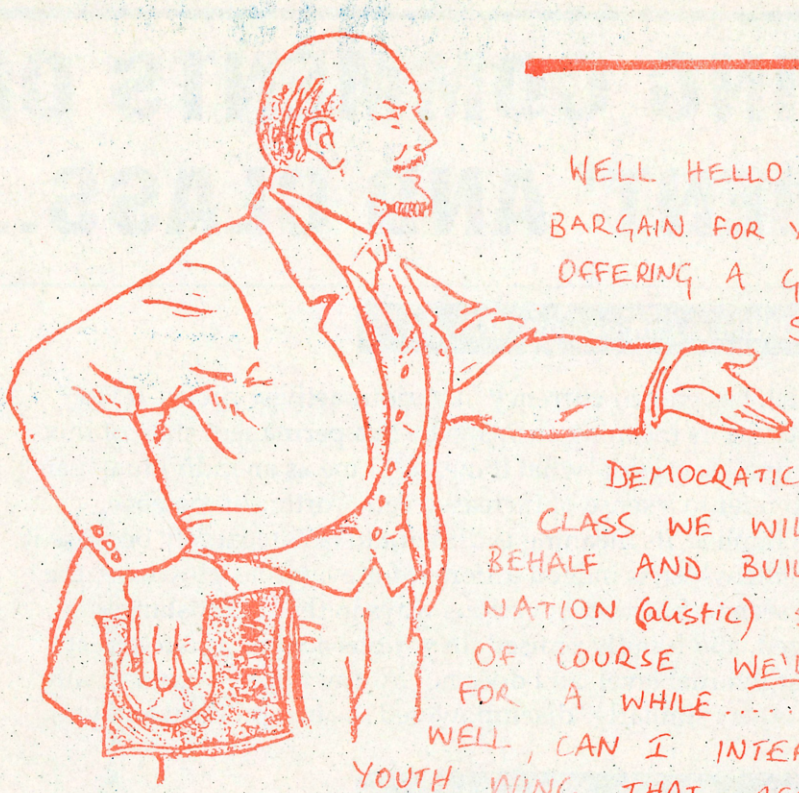
"The working class cannot simply lay hold on the ready-made State machinery and wield it for their own purpose. The political instrument of their enslavement cannot serve as the political instrument of their emancipation."

"It is a revolution against the State itself, of this supernaturalist abortion of a society, a resumption by the people for the people of its own social life. It is not a revolution to transfer it from one faction of the ruling class to another, but a revolution to break down this horrid machinery of class domination itself."

Karl Marx 1871

(this is a somwhat different position to that which Karl baby held in his writing in the communist manifesto. It would appear that Marx re-thought many of his ideas, particularly after the crushing of the Paris commune; so the point to be made is that, as opposed to the views held by the altogether unappealing gaggle of stupidity that constitute the 'Left', there is not a 'correct Marxist line' or ' correct scientific socialist analysis' of Marx's work).

A message to the budding social democrats of this world - Capital is <u>not</u> subservient to the despotic desires of the State, nor will it ever be. You can't legislate away capitalism.



WELL HELLO THERE! HAVE WE GOT A BARGAIN FOR YOU! JUST FOR TODAY WE'RE OFFERING A GREAT DEAL ON PARTY MEMBERSHIP. SO WHY DON'T YOU TAKE UP THIS UNIQUE OPPORTUNITY TO JOIN OUR PARTY! AS THE DEMOCRATIC VANGAURD OF THE WORKING CLASS WE WILL TAKE POWER ON THEIR BEHALF AND BUILD A WONDERFUL SOCIALIST NATION (alistic) STATE FREE FROM EXPLOITATION. OF COURSE WE'LL HAVE TO GIVE THE ORDERS FOR A WHILE.... OH, YOU'RE NOT INTERESTED? WELL, CAN I INTEREST YOU IN JOINING OUR YOUTH WING THAT RESISTS OPPRESSION ON BEHALF OF EVERYONE?.... STILL NOT INTERESTED HUH? WELL WHAT ABOUT THE ENVIRONMENT? WHY DON'T YOU JOIN OUR ENVIRONMENTAL YOUTH ARM?.... HANG ON.... I'M SURE I CAN AND SOMETHING THAT WILL INTEREST YOU, WE HAVE A PLACE FOR EVERYONE IN OUR REVOLUTIONS.... WHAT ABOUT THIS NEWSPAPER THAT COVERS GREENY-LEFTY ISSUES ON A WEEKLY BASIS? I COULD!! WELL THAT'S GREAT BECAUSE I AM BELOW THE SALES QUOTA FOR THIS MONTH.... HANG ON!?__DON'T GO.— WHAT DID I SAY?!!.—

57 varieties

All unfit for human consumption

57 varieties

All unfit for human consumption

SOME CUTTING COMMENTS ON 'EMPOWERMENT' AND CLASS...

What is empowerment?

"Empowerment" is a term which has gained currency in various activist circles. It is a difficult idea to analyse or critique, as its meaning seems to be in a permanent state of flux and subjective existence, i.e. any or all senses of "what it means to me as an individual" can be taken as valid. It seems to refer to a sense of increased self-worth, competence, importance, or power, as the term implies. Its meaning is difficult to isolate largely because it refers to a subjective emotional state which is indeed different for everyone. However, the idea of "empowerment" can be seen to function in various ways in the circumstances in which it is produced, encouraged, and blindly praised. In various activist and feminist groups it tends to operate at an individual level, and does not by any means automatically lead to a sense of solidariy with others similarly "disempowered" or to a political analysis.

What is 'empowerment'?

Assertiveness training for the aspiring bourgeoisie.

What is 'empowerment'?

Ensuring that the maximum number of benefits that are available to the middle classes do indeed accrue to the 'disadvantaged' individuals within that class.

What is 'empowerment'?

Rampant individualism.

What is 'empowerment'?

and what is it for? Empowerment is a politically interesting and significant idea if it is accompanied by an analysis and revolutionary desire. Oppression can be regarded as "disempowering" , eg women discouraged from being assertive, working class people regarded as not intelligent by the education system, etc. These things damage self-esteem. It is important to recover a sense of self-worth and strength in order to participate as fully as possible in revolutionary action/struggle. Empowerment should be placed in this political context and this is the only kind of empowerment that is meaningful in a revolutionary context.

notions of social power, notions of class...

Put brutally, an economically poor offspring of a middle class family still has more power than an average working class person. This power includes; knowing how to 'work the system' (such as acquiring the dole with relative ease), a social network that can provide access to money or work, a mode of speech that commands respect from those in authority; the values, attitudes, self confidence and assertiveness that goes with a middle class upbringing. In short, a ragged-arsed bare foot hippy from the middle class on the dole is still middle class.

The obligation to produce alienates the passion for creation. Productive labour is part and parcel of the technology of law and order, and that law and order will not suddenly dissappear with the use of alternative or appropriate technology.

You can't reform profit capitalism and inhumanity.
Just kick it till it breaks. Revolution.

hierarchy, structure and 'consensus' within activist groups

The issue of hierarchy is difficult to approach as we must firstly identify what is meant by the term 'hierarchy' and secondly, what type of organisational structure will ensure that neither a formal nor informal hierarchy can develop to dominate the group. **Hierarchy is a power inequity.** When one individual, or a number of people operating as an 'elite', control the decision making process of the group or are not directly recallable to the group then hierarchy is clearly identifiable. Hierarchy, however, is not always so obvious. Hierarchy operates on a number of levels; not only must we recognise and respond to hierarchy within activist groups, we must also recognise and respond to the *impacts* a hierarchical society *has* upon activist groups. This brings us to the issue of **'consensus'** decision making processes.

The term "Consensus" has arisen to a carté blanche status in the 'environment movement'. It is invoked as a term of unquestionability and has primarily gained currency amongst environmental groups and associations of 'identities' that generally constitute themselves as a 'network'.

The mythical ideal of consensus decision-making: in an ideal model of consensus decision-making, positions and decisions are reached which are meant to constitute a synthesis of any differences which arise within the group, in other words, a decision with which everyone is happy. In its actual operations, consensus is a process of sly conformism which works to assimilate differences of power that exist between people from various backgrounds. It comes as no surprise to find that groups that operate on a "consensus" basis are (almost) invariably dominated and led by individuals who occupy special positions of privilege in society: white, straight, middle-class, bourgeois women and more often, in the spirit of patriarchy, men. Participants in consensus groups often have invested interests (and dare I say class interests) in bringing the group to a particular position. For those with particularly strong investments, "achieving consensus" thus becomes a process of convincing others in the group in order to ensure a positive outcome for a certain set of ideas. When these agendas are particularly inflexible or highly valued, success can only be achieved through the silencing or marginalisation of opposition. Instead of more voices there are fewer. And having a demonstrated commitment to environmental or other issues is not enough to exempt or excuse anyone from these controlling tendencies.

'Consensus' obviously benefits those who are able to argue well and strongly articulate a position; it is people with these expensive skills who are in the best position to convince others of the value of their arguments and thus dominate the group. These situations disadvantage people from less privileged backgrounds who will either become a silent presence or decide to limit their involvement in the group. In this process, **issues of gender, class, race and elements of difference and dissent are smoothed out**, ensuring that the group becomes ever-more homogenous and more able to sustain its own dominant paradigm.

Clearly, not even the fairest structure or the most responsible group is able to overcome problems produced by oppression in industrialised society - *power will always circulate*. This does not mean that we should avoid a critique of the structural models

The environment movement is riddled with the bourgeoisie and the aspiring bourgeoisie.

available to us or refuse to engage in discussions about how to organise in a more democratic manner. Environmentalists however, by persisting in a protective valorisation of a certain kind of consensus model, obstruct any moves towards more democratic (less hierarchical) forms of organising.

This valorisation of consensus is accompanied by a demonisation of the term "structure". Formalised structures are regarded by certain activists as "alienating" and unavoidably "hierarchical". I for one fail to see how a structure which limits the possibilities for bourgeois environmentalists to engage in an uninterrupted expression of their class interests can be considered as 'hierarchical" simply because of its formal qualities.

Speaking lists (that enable a prioritisation of those who have spoken least), task allocation, specific delegation rather than assumed delegation, elected facilitators (on a rotational basis), caucuses (as opposed to the offensively elite and informal 'coffee chats' between friends who socialise together and whose politics have a remarkable resemblance to liberal-pluralism), continued critical examination of current decision making procedures, distribution of authority and discussing formal proposals which are resolved through a process of debate and voting are not hierarchical - they are democratic. Jo Freeman, in her article "The Tyranny of Structurelessness", outlines the impossibility of a "structureless" group and the undemocratic nature of informal structures:

"A laissez-faire group is about as realistic as a laissez-faire society;... the idea becomes a smokescreen for the strong or the lucky to establish unquestioned hegemony over others. This hegemony can easily be established because the idea of structurelessness (that is exhibited in groups operating on a consensus basis) does not prevent the formation of informal structures, only formal ones." Freeman

the impossible space of "consensus" decision-making...

There are many difficulties inherent in assuming a critical position such as I have outlined: Making a criticism is not the best way to go about ingratiating oneself and gaining acceptance within any group; it is certainly one way of going about ensuring that one is not regardedas "N.I.C.E." (Not Insightful or Critical Enough?). The position of the critic is thus often a marginalised one. This is complicated by the common expectation that any criticism should be accompanied by a ready-made set of solutions to one's own criticisms. From such a marginalised position of unpopularity it is not easy to feel confident about making such recommendations. Surely it is the collective responsibility of any group to work together on resolving any evident problems or areas of conflict, not the individual responsibility of any one person to fix things up. It is evident then that such an expectation works to undermine the legitimacy of any criticisms that might be made and to make it difficult to offer criticism. Despite this it is crucial that such criticisms are made (and acted upon) for the mythical ideal of 'consensus' has been a product of the bourgeois class and its flunkies since its inception.

A Black Star Production 1994.

GO ON.

'PHONE IN SICK

There are thousands of things you'd rather do than work. Do them.

But only together can we create a revolution where pleasure is the only aim.

(these would make just the right size stickers for phone boxes. Don't you think?)

A Horoscope For Rich Bastards

Cancer (the crab)
You'll make a lot of money this year, but if you don't share it out you could end up dead.

Libra (the liberal)
A wishy-washy year for you, with some serious injuries later on if you don't sort out your politics.

Scorpio (the scorpion)
This would be a good year to fuck off and die.

Aquarius (the ~~water~~ petrol carrier)
Things will be looking hot for you this summer. Height of fashion will be a burning tyre around your neck.

Aries (the ram)
Others could be fed up being treated like sheep. Looks like being a bad year for your BMW. Also your head. Suggest you start running.

Pisces (the fish)
You'll be seeing plenty of these in the coming year as you stand tall in your concrete D.M's and take another breath of seawater.

Bullets not ballots. Shoot the ruling class.

Children - People or Property?

Children are the only people who can be physically assaulted within the current legal set-up. Parents have the right to "smack" their offspring and until fairly recently, teachers could dish out "corporal punishment". This alone should alert us to the fact that children are seen as something less than fully human. Our society is actually awash with prejudice and discrimination against children. Hotels and restaurants may declare without irony that children and pets are not welcome.

In many ways our attitude towards children is similar to that of animals. On the one hand we sentimentalise over them yet on the other often humiliate, control and exploit them. True, in Britain at least, few children are engaged in full time work and this must be preferable to the days when they were employed in coal mines and factories. But in giving them the now fashionable "protected" status we enslave them. Like all protectorates the world of children is one of being controlled.

Derision

The language we use with reference to children indicates values which are synonymous with derision. Adults may be ridiculed as being "childish" or "infantile" and no one respects the older child or adolescent who is a "cry-baby". Children have also been labelled as ego-centric, immature, lacking reason and logic and even of being anarchic(!!) Following from these characterisations adults often impose their will on children. They have to do things "because we say so".

One writer and child care adviser, Judy Miller, has made a study of children of nursery age, and has found them to be quite capable and responsible (see the magazine Childright, March 1991). She found for example that four year olds could be compassionate and caring, skilful and safe in the use of woodworking tools and capable of logical thought. The problem is often not with the children but with the adults' perception of them as inadequate. This gives rise to negative stereotyping which in turn leads children to be treated unjustly. Judy Miller has coined the term "adultism" to use when discussing these stereotypical views. Adultism is the assumption that adults are superior to children in every important respect.

Whilst anarchist-communists would certainly question the whole idea of "rights" as being liberal fictions, the realisation that children are fully human is an important one

On examination it is clear that adult behaviour is

often far from perfect. How many adults can rationally deny that they have acted irrationally, stupidly, drunkenly or dishonestly in terms of human relationships? And isn't it adults in the guise of politicians, generals and capitalists who are fucking up the world and its populations?

Fictions

John Holt in his book Escape from Childhood has argued for giving children rights to protect them from arbitrary adult control. Whilst anarchist-communists would certainly question the whole idea of "rights" as being liberal fictions, the realisation that children are fully human is an important one. His fundamentally reformist demands include: the right to equal treatment with adults under the law; the right to vote; to have financial independence and responsibility; to seek and choose guardians other than their parents. Most adults would reject these demands as silly or unrealisable. Despite the liberal character of the demands, they do point to the gross inequalities which are often left unquestioned. To vote in elections is a waste of time for everyone, but why should children not be active in political struggle? For children to choose their own guardians may sound ridiculous but how many children are abused, neglected or fucked up by their natural or appointed ones? It may be argued that children can't be trusted to handle their own financial matters, but how many adults hare in debt or have crippling overdrafts? As for equality before the law, it is a fiction in the adult world. Nevertheless, children often resent and reject the patronising and authoritarian law when it is applied to them.

Kropotkin

Many anarchists have been aware for decades of the potential of children and of the repressive and distorted environment in which they are brought up. Nevertheless a more conservative strand emanating from Kropotkin has survived as well. He argued that children "naturally" depend on their parents who "naturally" raise and control them within families. As children gain in years, Kropotkin argued, they will become increasingly independent until, at adolescence, "children" openly challenge parental authority and ultimately break free.

Now while we cannot deny that babies and young children need safe, caring and supportive environments, there is little doubt that young children can survive independently of adult supervision. In the third world millions do so. Freedom from adults need not wait until adolescence; it should be available to children who demand it. When children are ready to take control of their own lives, we as anarchists should recognise and encourage them. We should take our propaganda into the schools. The bourgeoisie and the state will see this as a corruption of youth and cry out abuse. However, comrades, the revolution is for children too. In South Africa it is interesting to note that it has been schoolchildren who have often been the most militant and uncompromising in the opposition to apartheid. They have an equal role in the revolution here!

Help your local police - beat yourself up.

HERE IS YOUR BRICK BACK.

RECOGNISE IT? YOU SHOULD.

IT IS PART OF THE WALL THAT YOU, AS ONE OF THE ELITE UPPER CLASSES, HAVE HELPED BUILD BETWEEN THE MINORITY RULING CLASSES AND THE MAJORITY WORKING CLASS THROUGHOUT HISTORY.

BY FLAUNTING YOUR DECADENCE, YOU HAVE MADE YOURSELF A TARGET.

GET USED TO IT.

SOCIAL YOUTH CHAOS - FUCK SHIT UP!

SUGGESTED DIRECTIONS: CUT ON DOTTED LINE, ATTACH TO BRICK, AND THROW THROUGH WINDOW.

GOVERNMENT HOOLIGAN

contacts

Basically, there are bugger-all. We aren't exactly sure what's occurring in other areas, but based on the Sydney region things aren't looking crash hot. Anyway, the following is a list of groups etc that are worth checking out (sorry if we've forgotten anyone).

Angry People - Box 183 Waterloo NSW 2017; Box 4786 Darwin NT 0801

Rebel Worker/Anarcho Syndicalist Federation (Sydney) - PO Box 92 Broadway NSW 2007

Burning Issue/Anarcho Syndicalist Federation (Melb) - PO Box 199 East Brunswick 3057 VIC

Jura Bookshop - 110 Crystal St Petersham (550 9931)

Black Rose Bookshop - 583 King St Newtown (519 9194)

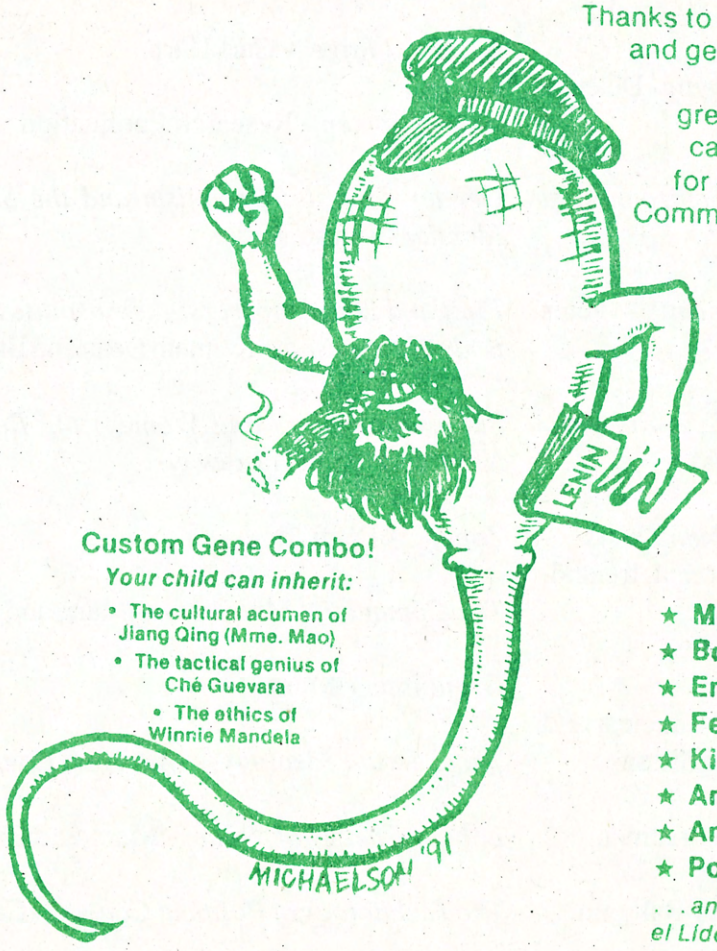
The Communist Party (we wish)
The Anarchist-Communist Federation (if only)

New from ChéGene

(Sperm and Ovum Bank)

Revolutionary World Leaders and Martyrs!

Thanks to socialist biotechnology and generous contributions of genetic material by our greatest leaders, ChéGene can produce clones ready for election to *your* Central Committee within 18 months!



Custom Gene Combo!

Your child can inherit:

- The cultural acumen of Jiang Qing (Mme. Mao)
- The tactical genius of Ché Guevara
- The ethics of Winnie Mandela

★ **Mengistu Haile Meriam!**
★ **Bob Avakian!**
★ **Enver Hoxha!**
★ **Felix Dzerzhinski!**
★ **Kim Il-Sung!**
★ **Angela Davis!**
★ **Andrea Dworkin!**
★ **Pol Pot!**

. . . and, of course, el Líder Máximo,
★ **Fidel!**

All sales final—No Returns.

THE FOLLOWING IS A LIST OF READINGS THAT PEOPLE INVOLVED IN THE PRODUCTION OF THIS ISSUE OF DESTROYER 267 THINK ARE WORTH A READ. WHILST THE LIST IS LONG, IT IS CERTAINLY NOT COMPREHENSIVE.

You'll find that many of the books on this list are available at Jura Books (110 Crystal St. Petersham - Sydney).

Unfinished Business... The Politics Of Class War

Albions Fatal Tree - Douglas & Thompson

The Eclipse and Re-emergence of the Communist Movement - Barrot & Martin

The Politics of Everyday Fear - Brian Masumi

Anti Oedipus: Capitalism and Schizophrenia - Deleuze and Guattari

A Thousand Plateaus: Capitalism and Schizophrenia - Deleuze and Guattari

The History of the Makhovist Movement - Peter Arshinov

Dynamite! (A century of class struggle in America, 1830-1930) Lewis Adamic- Rebel Press

The Platform of the Libertarian Communists - Reprinted by Workers Solidarity Movement, Ireland.

Anarchy Errico Malatesta- Freedom Press.

Strange Victories (A criticism of the anti-nuclear and environmental movements). Elephant Editions

The Tyranny of Structurelessness. - Jo Freeman

A Critique of State Socialism - Micheal Bakunin.

A Users' Guide To Capitalism and Schizophrenia - Brian Masumi

Crossing Boundaries - Liz Gross and Carol Patemen

Destabilizing Theory - Michelle Barret and Anne Phillips

The Retreat from Class; the 'new' socialism - Ellen Meiksins Wood- Verso.

Mutinies - David Lamb- Solidarity Press.

Krondstat - Ida Mett

Love and Rage - Carl Harp

Angry Women - Research Publication

Gender Trouble: Feminism and the Subversion of Identity - Judith Butler

First and Last Emperors: the Absolute State and the Body of the Despot - Kenneth Dean and Brian Massumi

Simians, Cyborgs and Women: the Reinvention of Nature - Donna Harraway

Zapata - Penfold

The Communist Manifesto - Marx and Engels

Grundisse - Marx

The German Ideology - Marx and Engels

Labour Theory of Value - Marx and Engels

The Technology of Political Control - Carol Ackroyd

The Uses of Literacy - Richard Hoggart

Petals of Blood - Ngugi Wa Thiong'o

Homage to Catalonia - George Orwell

Sabotage - Geoff Brown

Marxist Economics for Socialists John Harrison- *Militant* Publications

Spartacus - James Lee Mitchell

"Capitalism and its Revolutionary Destruction" - A Wildcat Pamphlet

"Malatestas life and ideas". Freedom Press

What Is Communist Anarchism? - Alexander Berkman

The Reproduction of Everyday Life - Fredy Perlman (this is fucking superb)

Breaking Free - Attack International

Capital 1-3 - Marx

Lucy Parsons, American Revolutionary - Carolyn Ashbaugh

Reform or Revolution? - Rosa Luxemburg

On The Poverty Of Student Life - Situationist International (for everyone who hates students and aren't quite sure why)

The Refusal Of Work - Echanges et Mouvement (and anything else you can get hold of)

Communists Like Us - Negri and Guattari

The Abject, America - Catherine Liu (ed)

"White-washing Sisterhood" - Angie Mitropoulous (Rabellious 1992)

"Difference Indifference" - Angie Mitropoulous (Rabellious 1993)

Quiet Rumours: An Anarcha-Feminist Anthology - Dark Star Press

For A Critique Of The Political Economy Of Sign - Jean Baudriallard

Lesbians Talk Queer Notions - Cherry Smyth (ed)

The Politics Of Difference - Sneja Gunew and Anna Yeatman

Discipline And Punishment - Michel Foucault

The History Of Sexuality - Michel Foucault

The Informational City - Manuel Castells

The Condition Of Post-Modernity - David Harvey

The Sublime Object Of Ideology - Slavoj Zizek

Lenin and Philosophy - Althuser (because it's bad)

Bollo' Bollo - Semitext(e)

The Traffic In Women And Other Essays On Feminism - Emma Goldman

Fighting the Revolution - Louise Michel and Peter Kropotkin

The Abolition Of Work - Bob Black

Marxism, Freedom and The State - Michael Bakunin

God and The State - Michael Bakunin

The Limits Of Legitimacy - Woolfe

The Dispossesed - Ursula le Guin

The law says that your employer does not steal anything from you, because it is done with your consent. You have agreed to work for your boss for certain pay, and for your boss to have all that you produce. Because you *consented* to it, the law says that your boss did not steal anything from you.

But did you really consent?

When the highway robber holds a gun to your head, you turn all your valuables over to them. You "consent" all right...

Are you not compelled to work for an employer? Your need compells you, just as the highway robber's gun.

Aims And Principles Of Revolutionary Organisations - (Based on the Anarchist Communist Federation in the UK)

The following aims and principles are based on the **Anarchist Communist Federation**, a revolutionary group based in the UK. We have reprinted (and in places expanded upon) their ideas and politics with the desire to not only politicise people but to encourage people to do what should have been done a long time ago - associating and working together with revolutionary politics as the common point of interest.

Aims and Principles

1. The Anarchist Communist Federation is an organisation of revolutionary class struggle anarchists. We aim for the abolition of all hierarchy, and work for the creation of a world-wide classless society: anarchist communism.

2. Capitalism is based on the exploitation of the working classes by the ruling class. But inequality and exploitation are also expressed in terms of race, gender, sexuality, health, ability and age, and in these ways one section of the working class oppresses another. This divides us, causing a lack of class unity in struggle that benefits the ruling class. Oppressed groups are strengthened by autonomous action which challenges social and economic power relationships. To achieve our goal we must interrogate the effects of oppression within ourselves that affect our personal relationships with others, realising that the personal is a political arena.

3. We believe that fighting racism, heterosexism (the privileging of monogamous heterosexuality and repression of other forms of sexuality) and sexism is as important as other aspects of the class struggle and should not be regarded as the "problem" of oppressed "minority groups". Racism, heterosexism and sexism are structures which have a role to play in the constitution not only of the oppressed condition of "others" but also in the privileged position of the dominant groups. Further, it is up to everyone of us in solidarity to challenge the effects of oppression in our own consciousness - it is not the role of the oppressed to educate their oppressors. Anarchist-communism cannot be achieved while sexism and racism still exist. In order to be effective in their struggle against oppression both within society and within the working class, women, black people and other oppressed groups may at times need to organise independently. However, this should be done as working class women, black people, etc as cross-class movements hide real class differences and achieve little for them. Full emancipation cannot be achieved without the abolition of capitalism.
As anarchist communists we must organise for revolutionary struggle against capitalism and its effects.

4. We are opposed to the ideology of national liberation movements which claim that there is some common interest between native bosses and the working class in the face of foreign domination. We do support working class struggles against racism, genocide, ethnocide and political and economic colonialism. We oppose the creation of any new ruling class. We reject all forms of nationalism, as this only serves to redefine divisions in the international working class. The working class has no country and national boundaries must be eliminated. We seek to build an anarchist international to work with other

libertarian revolutionaries throughout the world.

5. As well as exploiting and oppressing the majority of people, Capitalism threatens the world through war and the destruction of the environment.

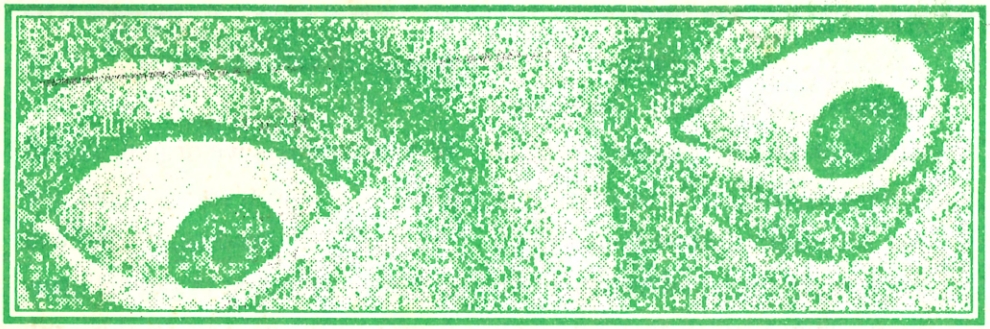
6. It is not possible to abolish Capitalism without a revolution, which will arise out of class conflict. The ruling class must be completely overthrown to achieve anarchist communism. Because the ruling class will not relinquish power without the use of armed force, this revolution will be a time of violence as well as liberation. **The necessary violence used by oppressed groups to resist their oppressors should not be confused or equated with the violence of oppression.**

7. Unions by their very nature cannot become vehicles for the revolutionary transformation of society. They have to be accepted by capitalism in order to function and so cannot play a part in its overthrow. Trades unions divide the working class (between employed and unemployed, trade and craft, skilled and unskilled, etc.) Even syndicalist unions are constrained by the fundamental nature of unionism, which is cooperative with capitalism and the state. The union has to be able to control its membership in order to make deals with management. Their aim, through negotiation, is to achieve a fairer form of exploitation of the workforce. The interest of leaders and representatives will always be different to ours. The boss class is our enemy and while we must fight for better conditions from it, we have to realise that reforms we may achieve today may be taken away tomorrow and these same reforms may result in the harsher exploitation of our comrades in other parts of the world. Our ultimate aim must be the complete abolition of wage slavery. Working within the unions can never achieve this. However, we do not argue for people to leave unions until they are made irrelevant by the revolutionary event. The union is common point of departure for many workers. Rank and file initiatives may strengthen us in the battle for anarchist-communism. What's important is that we organise ourselves collectively, arguing for workers to control struggles themselves.

8. Genuine liberation can only come about through the revolutionary activity of the working class on a mass scale. An anarchist communist society means not only cooperation between comrades, but active involvement in the shaping and creating of that society during and after the revolution. In times of upheaval and struggle, people will need to create their own revolutionary organisations controlled by everyone in them. These autonomous organisations will be outside the control of political parties, and within them we will learn many important lessons of self-activity.

9. As anarchists we organise in all areas of life to try to advance the revolutionary process. We believe a strong anarchist organisation is necessary to help us to this end. Unlike other so-called socialists or communists we do not want power or control for our organisation. There will be no "dictatorship of the proletariat" or control by the self-appointed representatives of the working class because in an anarchist communist society the working class will be abolished. We recognise that the revolution can only be carried out directly by people committed to revolutionary anarchist communist politics. However, the revolution must be preceded by organisations able to convince people of the anarchist communist alternative and method.

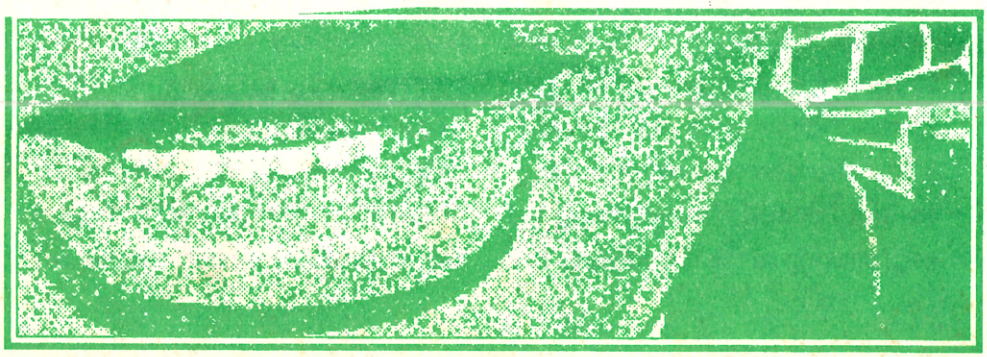
We participate in struggle as anarchist communists, and organise on a federative basis. We reject sectarianism and we encourage the formation and articulation of tendencies within the movement. We work for a united revolutionary anarchist movement.



As stated previously, this issue of Destroyer 267 was put together with two **student** conferences in mind - NOWSA (Network of Women Students Australia) and Students, Science and Sustainability. Students... oh what a despised creature they are! They are attacked from so many quarters - the police, the State, the family, the university, the business sector...and now from those with an interest in revolutionary politics.

Despite the "Bohemian" lifestyle of many students, most students occupy a particularly privileged position in society. Financially, the student might be poor - whilst many students come from income groups well above the working class, most of those who support themselves have less money than the factory worker; yet the student does not attain the '**poverty of the proletariat**' and most students will return from whence they came - the bourgeoisie. Of course it would be a pleasure to continue with such invectives towards the student (indeed, they are most deserving of it) but what we really wish to do is remind students of just how their ability to receive their education arose, the debt that they consequently owe and the role of intellectuals in revolutionary struggle.

Errico Malatesta explains it well:

"We accept the intellectuals with pleasure and without suspicion when they fuse with the working class, when they join the people without the pretensions to command; without a patronising air of condescension, but with the open mind of someone coming amidst brothers and sisters to ***repay them a debt they have contracted in educating themselves, which in most cases is at the expense of the children of those whose work has produced their means of education.***" (Umanita Nova 1921).

Finally, as the Class War Federation in the UK says: 'Our aim is to make everyone an intellectual'.